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## Curriculum Development of Madrasah Tahfidz-Based Pesantren

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### Abstract

The purpose of the research was to know deeper about the concept of Madrasah tahfidz based Pesantren with 30 chapters of tahfidz al-Qur'an system and to know how the implementation of curriculum development of madrasah tahfidz based Pesantren (school boarding) in MITQ TBS Kudus, Central Java. The research was a descriptive-qualitative with phenomenological approach with data collection techniques: in-depth interviews, non-participant observation, and documentation. The analysis of the data was by reduction, display, and provided conclusions. The results showed (1) the concept of madrasah tahfidz based pesantren in MITQ TB Kudus, Central Java emphasized on the time allocation of tahfidz al-Qur'an with more portion such as 48 hours per week to reach tahfidz al-Qur'an 30 chapters, and (2) curriculum development of madrasah tahfidz based Pesantren (school boarding) in TBS MITQ Kudus, Central Java included: diagnosis of needs, development of education purposes, curriculum of KTSP, curriculum of Religion Ministry and the local curriculum (pesantren), learning experiences, and the development of curriculum evaluation.

**Keywords:** Curriculum Development, Madrasah Tahfidz, Pesantren

### Abstrak

Penelitian ini bertujuan untuk mengetahui lebih mendalam mengenai konsep madrasah tahfidz berbasis pesantren dengan sistem tahfidz al-Qur'an 30 juz serta mengetahui bagaimana pelaksanaan pengembangan kurikulum madrasah tahfidz berbasis pesantren di MITQ TBS Kudus Jawa Tengah. Penelitian ini adalah penelitian deskriptif-kualitatif dengan pendekatan fenomenologi dengan teknik pengumpulan data: wawancara mendalam, observasi non partisipan, dan dokumentasi. Analisis data melalui reduksi, display, dan memberikan kesimpulan. Hasil penelitian menunjukkan (1) konsep madrasah tahfidz berbasis pesantren di MITQ TBS Kudus Jawa Tengah menekankan pada alokasi waktu tahfidz al-Qur'an dengan porsi lebih yaitu 48 jam perminggu untuk mencapai tahfidz al-Qur'an 30 juz, dan (2) pengembangan kurikulum madrasah tahfidz berbasis pesantren di MITQ TBS Kudus Jawa Tengah meliputi: diagnosis kebutuhan, pengembangan tujuan pendidikan, kurikulum KTSP, kurikulum Kementerian Agama dan kurikulum muatan lokal (pesantren), pengalaman belajar, dan pengembangan evaluasi kurikulum.

**Kata Kunci:** Pengembangan Kurikulum, Madrasah Tahfidz, Pesantren

### Introduction

Education is the most important tool of efforts in building of Human Resources (HR) and the cultivation of human values that led to the order of a civilized life society and civilization. Human values make a concept of life more perfect accordance with the teachings of Islam (Nor, 2003: 23). To investigate education would not be separated from the domain of the curriculum. This is reasonable, because the curriculum is an educational

tool that is very crucial in the framework of education system of formal, non-formal and even informal. Therefore, all levels, unit and the kind of education should have a curriculum. The curriculum is also one of the key benchmarks of educational success, so it is necessary to develop educational curriculum that can respond to the demands of community (Hamalik, 2010: 90). This is why the development of curriculum is to be a core thing in the implementation of education.

In Indonesia, Educational institutions are very diverse, starting from formal education, informal and non-formal. For those who want to master the general education could take the path of formal educational institutions such as elementary, junior high and high school. For people who want to deepen religious education, they can choose non-formal educational institutions such as pesantren (boarding school). However, today the existence of pesantren education begins to fade. This happens because most pesantren get the negative stigma in society, such as conservative, exclusive and even anti-change (Dawam, 2005: 6). Therefore, at this time pesantren is faced with the dilemma of curriculum integration that owned (as a characteristic of pesantren) with the national curriculum in order to become educational institutions that are transformative and contextual. Similarly, schools in their development, not able to print a plenary generation as an aspired nation, because of the lack of development of moral values-spiritual in school educational curriculum.

On the other side, the school was born as one of the formal Islamic educations as the answers of public demands toward educational institutions that are able to develop the Golden Triangle of educational aspect intact. In addition, the madrasah is also considered as another form of common education institutions characterized of Islam that positioned itself as common education based pesantren. Because Madrasah appear from the 'belly' of pesantren, so it requires that pesantren is ready to be the center for the madrasah development (Dawam, 2005: 55). Madrasah as public education institutions characterized of Islam is expected to be able to appear outputs qualified, able to develop a view of life (cognitive), attitudes (affective) and life skills (motor) in the perspective of Islam. In this context the urgency of curriculum development of Madrasah is done.

The Qur'an is the primary source of Islamic religion and all sciences are always returned to his revelation, so it is a logical consequence if the Muslims are paying attention in a big portion of the Qur'an, one of them with a system of Tahfidz al-Qur'an. Through the spirit of the Tahfidz al-Qur'an that will appear madrasah that makes Tahfidz al-Qur'an as a focus of education. However, because the madrasah like this still thick with the traditions of pesantren, so that stigma and existence is questionable (Qomar, t.t.: 3). The facts explain that it will create an ideal educational institution if the educational institution has a concept of a combination between madrasah and pesantren. Thus the weaknesses in the concept of education in madrasah will be enhanced by the concept of education in pesantren and vice versa, so as to create an ideal educational model that has an integrative curriculum of pesantren and applied more in madrasah.

Madrasah curriculum-based pesantren becomes an urgent thing to be developed in such a way, so that the students are able to develop themselves to be "intellectual mufti" (mufti who master common knowledge) as well as an "intellectual mufti" (scientist who mastered the knowledge of Islam) (Qomar, t.t.: 5). So, the alumni of madrasah are ready to face the social changes in the society.

The research problems are that how the concept of pesantren and madrasah Tahfidz based pesantren and how management of curriculum development in MI Tahfidhul Qur'an Tasywiquh Thullab Salafi (MITQ TBS) Kudus, Central Java. The blades of the analysis of the research is the theory of curriculum development Hilda Taba that include: *Diagnosis of needs, Formulation of objectives, Selection of content, Organization of content, Selection of learning experiences, Organization of learning experiences, and Determination of what to Evaluate and mean of doing it* (Taba, 1962: 12).

This research is a qualitative descriptive by using the phenomenological approach. The technique of collecting data was observation, in depth interview, and documentation. The data Analysis of the research is using interactive analysis Miles and Huberman which includes reducing, displaying data, and giving verification (conclusion) (Miles, 1984: 21).

## Research Findings and Discussion

### 1. Concept of Madrasah Tahfidz Based Pesantren

Madrasah Tahfidz based pesantren is one of the innovations of Islamic educational institutions that seek to integrate Tahfidz education in pesantren with madrasah as formal educational institution. Madrasah Tahfidzul Qur'an Tasywiquh Thullab Salafi (MITQ TBS) Kudus, Central Java implements Tahfidz systems intensively as the main tahfidz in the curriculum in addition to using the concept of integration between curriculum of KTSP, the Ministry of Religious Affairs curriculum and collaborated the local curriculum (pesantren).

Madrasah Tahfidz based pesantren usually starts from a boarding school (pesantren) that stands under the management umbrella of an institution and then expand the scope of education in formal sector without eliminating *platform* of Tahfidz as the main system in the madrasah curriculum. This is similar to the results of interview with Saeun A., as the headmaster in MITQ TBS Kudus, Central Java.

"... The background is because there has been pesantren itself and there has been the excellent program. So it is impossible that the materials in the TBS we apply fully in the Tahfidz Qur'an. Then, from Tahfidz Qur'an arranged simple curriculum, then it is adequate. So the material in TBS that was the prime school was also not much forgotten" (Adhim, 2016).

The opinion above implies that the background of the implementation of the tahfidz system as the curriculum is the characteristic of MITQ TBS Kudus, Central Java originated from the establishment of Pesantren Tahfidz Yanbu'ul Qur'an for Children. In addition, the

irrelevance of the curriculum Tasywiqut Thullab Salafi (TBS) with pesantren also encourages changes in the system from the Salaf (TBS) to be Tahfidz Qur'an system.

"When the time was still a part of, luckily I have not been here (MITQ) so curriculum which was followed in TBS, in TBS the common subject problem, surely there was. Just less attention. Because, that time it concentrated to Salaf curriculum of pesantren such as the books" (Akhliis, 2016).

The change of curriculum in Tasywiqut Thullab Salafi (TBS) started in 1998 (Putra, 2016) to achieve the vision and mission purposes of the foundation where MITQ TBS Kudus, Central Java shelter. In addition, to fulfill the *demands* and *needs* of society toward output of education with a religious foundation with tahfidz al-Quran sector without prejudice to the non-formal education of pesantren and formal education (general education and religion). Therefore, MITQ TBS Kudus, Central Java strive to achieve the purposes in producing students who have akhlakul karimah, memorize 30 chapters of al Qur'an or a minimum of 20 chapters and are even able to practice the contents of al-Qur'an.

"... For this time we tried, the children who were here when graduating MI was already memorized 30 chapters of al-Qur'an. But the reality was that running was not 100% who can memorize 30 chapters. I think it can be up to 70%" (Putra, 2016).

From the results of several interviews with the headmaster, vice curriculum as well as the ustadz, al-Qur'an can be concluded that: Firstly, Background tahfidz system changes in Kudus, Central Java MITQ TBS as madrasah schools is based Tahfidz will boost the development of pesantren wing towards formal education without eliminate existing Tahfidz excellence; Second, the irrelevance of the Salaf system (KBBI, 2002: 982) comprehensively at the school on the basis of boarding Tahfidz and fulfillment of demands of society will balance pesantren education, Tahfidz and formal education, Third, the Tahfidz system featured 30 chapters are applied MITQ TBS requires a curriculum structure that is different from the MI Other Tahfidz featured only limited juz 30. TBS MITQ itself requires the allocation of time to Tahfidz compared to elementary school reached 48 hours per week.

## 2. Curriculum Development of Madrasah Tahfidz Based Pesantren in MITQ TBS in Kudus, Central Java

Curriculum development is important to increase the success of the education system completely. Educational institutions which are not creative and innovative in developing the curriculum will be left behind and abandoned by learners and society (Arifin, 2012: 84). Curriculum development of tahfidz system in Islamic Elementary School of Tahfidhul Qur'an Tasywiqut Thullab Salafi (MITQ TBS) Kudus, Central Java can be analyzed according to framework by various approaches, but in this case the researchers conducted an analysis using the theory of curriculum development of Hilda Taba. The steps of curriculum development of Hilda Taba as follows: (Taba, 1962: 12)

#### a. Diagnosis of Needs

Diagnosis needs is the first step in the development of the curriculum. In relation to curriculum development, the need is defined as the gap between reality and ideals. With this step, it will find the basic foundations of curriculum development in accordance with the development of madrasah and *demands* of society.

Some considerations of MITQ TBS Kudus, Central Java in curriculum development of Tahfidz Qur'an system is as follows: (1) the vision and mission of Tahfidz Yanbu'ul Qur'an cottage for Children (achievement of children aged 6-12 years who memorized the Qur'an 30 chapters *bil-hifdzi*), (2) to support Tahfidz programs that advance in pesantren (PTYQA), (3) to equip Tahfidz Qur'an as the foundation for student life, (4) government policy (Akhlis, 2016), (5) to develop skills, talents and interests of students, (6) to provide students with religion and common science, (7) to create a qur'ani environment for students, (8) to educate students to have akhlakul karimah, be disciplined, responsible and able to practice the contents of Al-Qur'an.

Diagnosis of government policy related to madrasah (with *platform* of tahfidz al-Qur'an) requires MITQ TBS Kudus in Central Java to enter learning hours of tahfidz Qur'an into the structure of the curriculum even learning hours of madrasah. Therefore, the diagnosis of the government policy is also one of the important needs in the curriculum development efforts undertaken by MITQ TBS Kudus, Central Java as tahfidz based pesantren.

Diagnoses above are to be a reference of madrasah curriculum change from salaf system (TBS) to be tahfidz system-based pesantren. Changes in the system of the Salaf system into a system of tahfidz are also to align educational purpose in MITQ TBS Kudus, Central Java with the vision and mission of pesantren (PTYQA) as pesantren Tahfidz Qur'an. In addition, the diagnosis is done by TBS MITQ Kudus, Central Java such as provisioning tahfidz Koran at the elementary level student as the foundation of life, religious and general science, has been appreciating *demands* and *need* of society (Asfiyah, 2016).

#### b. Formulation of Objectives (Formulating Interest)

Hilda Taba opines that the result of diagnosis of need to give information in the formulation of objectives (Taba, 1962: 350). Formulation of objectives is one component of the curriculum to be achieved after the implementation of the curriculum. The educational purposes include national, institutional, curricular and instructional purposes. First, it is the national purposes. The formulation of national purposes can be seen in the Law of National Education System (Sisdiknas 2013), namely: "National education functions to develop the ability and to form character and civilization of the nation that has dignity in the context of the intellectual life of the nation, is aimed at developing students' potentials in order to become pious men and fear of God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become democratic citizens and responsible".

Second, it is institutional purposes. Based on national education purposes, it can formulate institutional purposes which the formulation of these purposes should be aligned with the goals of an educational institution. Because the purpose of institutional is a portrait vision and mission of each education institution, the formulation of institutional purposes MITQ TBS Kudus, Central Java is as follows: (1) creating students who have the ability to memorize the Qur'an 30 chapters and is able to develop, (2) optimizing the learning process by using active learning approach. (PAIKEM, CTL), (3) developing academic potential, interests and talents of students through guidance and counseling services and extracurricular activities, (4) familiarizing Islamic behavior on the environment of society and madrasah, (5) increasing the academic achievement of students with an average value of 7, 6.22.

These institutional purposes are in line with what was presented by Dedy Putra as follows: "The purpose of education here is to create the children who have akhlakul karimah, memorize al-Qur'an, and be able to practice or at least, can approach on matters of what are desired by Qur'an" (Putra, 2016).

From the formulation of institutional purposes previously, it can be understood that the institutional purpose of the MITQ TBS Kudus, Central Java has involved the purpose of national education of Indonesia as in the Law of Sisdiknas No. 20 of 2003.

*Third*, it is the curricular goals. The formulations of curricular purposes are the elaboration of institutional purposes. Oemar Hamalik explained that curricular purposes are generally formulated in the form of competency goals (Hamalik, 2013: 133). Curricular purposes are generally interpreted as a standard of graduate competency (SKL) as determined by each institution of education. With regard to the competency standards.

Government Regulation No. 19 of 2005 explained that: "The standard of graduate competency at basic education aims to put the foundations of intelligence, knowledge, personality, character, skills to live independently and to follow further education".

Specifically MITQ TBS Kudus Central Java develops the purpose of curricular is to formulate standards of graduate competency that must be owned by the students as follows: (1) the achievement of students aged SD / MI who memorized 30 chapters of the Qur'an, (2) to have improved academic and non-academic achievement, (c) the development of the skills of students, (d) to create learning environments that are Qur'ani, innovative, creative, active and fun, (e) to have Islamic personality such diligent, discipline, responsibility, worship and muamalah toward the creator and others. This is in accordance with the opinion of Dedy Putra.

"In general we want the children can memorize the Qur'an 30 chapters when they are in the 6th grade, but *yeah* in the fact it was only 70%, the others are still 20 chapters, its minimal. (Putra, 2016) " Fourth, it is the instructional purposes. After the purpose of curricular formulated, then the goal should be developed or be explained to

be instructional purpose underlying the lesson plans. Here the teachers involved to be able to draw on as well as managing the curriculum into other forms of lesson plans that will be presented in class.

c. Selection and Organization of The Content (Selection and Content Organization)

Curriculum content is organized into fields of science, types of subjects, units and subjects of discussion (Hamalik, 2013: 165). Selection of content is done by reference to the basic framework and structure of the curriculum, as stated in the Law on National Education System (Sisdiknas) No. 20 Year 2003 and article 37 of Government Regulation No. 19 Year 2005 on National Education Standards (NES).

In the Education Law states that the curriculum of primary and secondary education must include religious education, civics, language, mathematics, science, social studies, arts and culture, physical education and sports, skills / vocational as well as local content.

As for the government regulation about the standard of graduate competency insists that the structure of the curriculum of KTSP on primary and secondary education includes five domain subjects that should be developed. Referring to these standards, MITQ TBS Kudus, Central Java develop curriculum of KTSP, curriculum of the Ministry of Religious Affairs and collaborated with the local curriculum (pesantren).

"Yeah it is yes, it cannot be said how the percentage is? Surely there are two, curricula of general subject and Islamic education". "There are five instead. So like this which the subject of the Ministry of Religious is Islamic education (Aqeedah, Fiqh, Qur'an Hadits, SKI (the history of Islamic culture), Arabic) plus general subject except I mentioned. And here there is a subject included pesantren " (Akhliis, 2016). "If the curriculum is from the Ministry of Religious Affairs. The religion department and local wick I mean, sister" (Putra, 2016).

This can be seen from the selection of curriculum content of TBS MITQ Kudus, Central Java as madrasah tahfidz based pesantren which include: (a) featured tahfidz (Memorizing al-Qur'an 30 chapters), (b) religion subjects and common ones. PAI (Islamic education) consists of: al-Qur'an Hadith, Aqeedah akhlaq, Fiqh, SKI and Arabic, while the common subjects consists of: Citizenship Education (Civics), Indonesian language, Mathematics, Science, Social Studies, Arts and vocational (SBK), Physical Education and sport (PJOK), (c) local content subjects: Java language, English, Salaf Tauhid, Salaf Morals, Fiqh Salaf, Tajweed / *Yanbu'a, Mahfudzat, Pegon*, NU subject, Nahwu , Sharaf, *Tahajji / dictation ' , Lughat*, and (d) self-development activities: scouts, the art of reading al-Qur'an (recitations), tambourine, and calligraphy (Choirul, 2016).

From the selection of curriculum content above, it can be understood that the curriculum of MITQ TBS Kudus, Central Java has fulfill the content of national standards of basic competence of BNSP (National Education Standards Agency) is the

curriculum of KTSP: Civics, Indonesian, mathematics, social studies, physical educations, and arts (SBK).

As for the content organization, MITQ TBS Kudus, Central Java implements a broad field curriculum (*broad field curriculum*). The broad field curriculum is a blend or fusion of a number of similar subjects that have the same characteristics (Hamalik, 2013: 158). In the organization of the curriculum of MITQ TBS Kudus, Central Java has a variety of fields of study such as Tahfidz Qur'an, Religious Education (PAI), Sciences (IPA), Social Studies (IPS), Mathematics, Pancasila Moral Education (Civics), Language (Indonesian), Education Skills (SBK), Physical Education (PJOK), Education of Local Content, and so on.

While the development of a national curriculum with modifications such as PAI is organized using a *separated curriculum* where in the curriculum consists of a number of subjects separated, involved Qur'an Hadith, Morals Aqeedah, Fiqh, SKI, and Arabic.

d. As for Selection and Organization of Learning experiences

According to Wina, there are several principles that should be considered in the selection of the learning experience. One is that the learning experience of students must be adjusted with the goal to be achieved (Sanjaya, 2008: 85). MITQ TBS Kudus, Central Java has developed a variety of learning experiences, especially the field of tahfidz Qur'an in various forms to support the *goals* as madrasah tahfidz based pesantren, including:

1) Development of Learning Management Forms

a) Learning Time

Tahfidz system based pesantren (*boarding school*) in MITQ TBS Kudus, Central Java can be seen from the student activities that began at 3:45 am until 21:00 pm (Hijriah, 2016). The activities of tahfidz al-Qur'an held every Saturday-Thursday with the times allocation as follows (Putra, 2016): *ba'da Subuh* started at 4:45 to 6:45 pm for *tahfidz* (add new rote), *ba'da 'Ashar* started at 15:30 to 16:45 pm for *takrir* (Munawwir, 1997: 1200) (repeating rote), *ba'da Maghrib* started at 18.15-20.015 pm for *takrir* (repeating rote).

Teaching and learning activities is held starting from 07:30 to 12:00 pm (Akhliis, 2016). Friday is a holiday of MITQ TBS Kudus, Central Java of the activities of teaching and learning in the classroom, but because this madrasah uses a *boarding school* system (pesantren-based), students keep following weekly learning experience activities held at pesantren. In the organization of the learning experience, MITQ TBS Kudus, Central Java implements the madrasah approach without Homework (PR).

"Yes there is no homework, homework, because all the books, all the equipment in the schools. Not taken home. There is no time to do that".



#### b) Learning Phase

Tahfidz Activity based pesantren in MITQ TBS Kudus, Central Java is divided into three phases: First, *Tahsin* and tahfidz al-Qur'an phase is the repair phase of reading and increasing skills of reading al Qur'an of students in accordance with the rules of *Makhariju huruf*, Tajweed. After that continued to Tahfidz Qur'an phase starting memorize from 29<sup>th</sup> chapter, 30<sup>th</sup> chapter, 1<sup>st</sup> chapter, 2<sup>nd</sup> chapter and so on. Second, *Khatam* phase. This phase is the phase of the student has completed the memorization of the Qur'an by *talaqqi musyafahah* (Munawwir, 1997: 1283) with teachers (ustadz al-Qur'an). In this phase the students will follow the selection activity of *khatmul Qur'an bil-hifdzi* for 30 chapters (Khatimin, tt). Third, *Haflatu Khatmil Qur'an* phase, it is a graduation for students (*Khatimin*) who have passed the selection *khatmul Qur'an bil hifdzi* of 30 chapters. In *haflah* which is held once a year in the month of Sha'ban, the graduates receive sanad al-Qur'an given directly by KH. Ulil Albab Arwani *al-hafidz*.

#### c) The distribution pattern of Class and Group of Tahfidz

The management of Tahfidz distribution group using a random distribution pattern. The shows that one group of tahfidz consisting of between 9-12 students under the guidance of a tahfidz teacher or in this case the ustadz al-Qur'an. The management of class distribution in MITQ TBS Kudus in Central Java using the normal distribution pattern for 1-2 class consists of between 29-30 students and 4-6 class consists of between 28-43 students.

### 2) Development of Learning Methods

Learning method of tahfidz al-Qur'an that is developed in MITQ TBS Kudus, Central Java is *talaqqi musyafahah* used when adding new memorization; recitation (this method is only given to students who have met the target of tahfidz Qur'an so that activities become more effective tahfidz) and *takrir* (increasing the fluency of students' memorization of al-Qur'an by repeating memorization of al-Qur'an) (Putra, 2016). The learning method in classroom is developed by CTL strategies (contextual teaching and learning) and PAIKEM (Adhim, 2016). This is visible from the student learning in science subjects which are completed with science laboratories and computer learning.

### 3) Development of Life Skill Activity

Programs of learning experience such as life skills commonly referred to extracurricular activities. Some activities of life skill in MITQ TBS Kudus, Central Java includes (Putra, 2016)

The art of reading al-Quran/*tilawah*, tambourine, calligraphy, computer learning, scouts, and speech.

#### 4) Determination of What to Evaluate and of the Ways and Mean of Doing It

Curriculum evaluation is expressed as an activity to know and decide if curriculum or programs which have been determined in accordance with the purpose of an educational institution (Hamalik, 2013: 253). Evaluation of students in MITQ TBS Kudus, Central Java is done to measure the quantity and quality of Tahfidz al-Qur'an of students and measure student understanding toward learning materials.

Within this scope, curriculum evaluation of tahfidz system in MITQ TBS Kudus, Central Java is implemented cooperatively with pesantren (PTYQA) using:

- a) The method of *sima'an* (Munawwir, 1997: 660) in which the evaluation is held twice a year, the month of Ramadan and Shafar and with a minimum completeness criteria (KKM) Tahfidz half of tahfidz al-Qur'an that has been achieved by each student. Assessment of *sima'an* is done by cross between a supervisor (Putra, 2016). In evaluation of Tahfidz al-Qur'an, aspects of assessment include fluency of memorization, makharijul huruf, tilawah and tajweed, while passing score ranges from 80 to 100 points on each chapter.
- b) Method of selection of khatmul Qur'an which is an evaluation memorization of al-Qur'an to students who have reached 30 chapters *bil-hifdzi* held in Sha'ban. In preparing for the evaluation of the selection of khatmul Qur'an (30 chapters), students will follow the quarantine for three months before the month of Sha'ban is the month Jumadal Ula, Jumadal Akhirah and Rajab (Putra, 2016).

The curriculum evaluation of madrasah is conducted using formative test at each end of the subject and summative test each semester (midterm and final exams). This evaluation includes a combined assessment of three aspects: the cognitive aspect with a written test, affective aspect with attitude test and psychomotor aspect with responsibility and concern test that can be evaluated from the daily lives of students as long as in the madrasah and pesantren environment.

## Conclusion

Based on the data analysis of the implementation of curriculum development OF madrasah Tahfidz based pesantren in Islamic Elementary School of Tahfidhul Qur'an Tasywiqut Thullab Salafi (MITQ TBS) Kudus, Central Java, the researchers concluded the following conclusions: First, the concept of madrasah Tahfidz based pesantren on Islamic elementary schools Tahfidhul Qur'an Tasywiqut Thullab salafiyah (MITQ TBS) Kudus, Central Java emphasis on the time allocation of Tahfidz al-Qur'an with more portion is 48 hours per week to reach Tahfidz al-Qur'an 30 chapters.

Second, the curriculum development of madrasah Tahfidz based pesantren on Islamic elementary schools of Tahfidhul Qur'an Tasywiqut Thullab Salafi (MITQ TBS) Kudus, Central Java include: (a) diagnosis of needs, (b) the development of educational purposes: national education purposes, institutional purposes of MITQ TBS Kudus,

curricular purposes, instructional purposes, (c) development of content (curriculum), (d) the development of a learning experience that consists of developing a management form of learning, development of teaching methods, and the development activities of the life skills, (e) the development of curriculum evaluation using the method of *sima'an*, *khatmul Qur'an*, formative tests and summative test (the accumulation of evaluation value of the three aspects, namely cognitive, affective and psychomotor)

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